Behavioral Consequences of Enablers of Workplace Spirituality: A Study of IT Managers

Synopsis of Research Work

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1. Introduction-

Today the world is undergoing a transition period where work is not only treated as a place of survival rather than a place of livelihood. Under this transition, new management interventions are in place to handle the situation. There are several organizations that embrace workplace spirituality in one way or the other. Southwest Airlines, Hewlett Packard, Tyson's Foods, McKinsey & Co. are all such organizations that are keeping employee's spiritual well-being at the core of their HR strategy. The movement of workplace spirituality began in 1920s. It emerged as a grassroots movement with individuals seeking to live their faith and/or spiritual values in the workplace. Workplace spirituality is about individuals and organizations that see work as a spiritual path and opportunity to grow and contribute to the society in a meaningful manner. It means individuals and organisations attempting to live their values more fully in the work they do. It is an experience that provides individuals a direction, feelings of understanding, support, inner wholeness or connectedness.

Even though the spirituality movement began early in twentieth century, yet the research on workplace spirituality is an emerging area with early stage of development. There have been some promising studies that have explored the linkage between workplace spirituality and its organizational outcomes (Fry 2005;Duchon and Ploman 2005; Ellis et al. 2013; Moore and Casper 2006). An extensive literature review gives three widely accepted dimensions of workplace spirituality- inner life, meaning and purpose at work and sense of community and connectedness. Thus, "Spirituality at Work" is defined as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (Ashmos and Duchon 2000). For the purpose of the proposed research, the term 'Spirituality at Work' and 'Workplace Spirituality' have been used interchangeably.

Information Technology (IT) sector is one of the leading sectors in India. In the year 2017, IT and its various sub sectors contributed approximately 8% to the overall GDP of the country. It is growing fast and is expected to contribute 10% by 2025.This sector concentrates and invests largely on human capital unlike other sectors which invest on machines, plants and other recourses. The number of people working in this sector has been consistently increasing over the period of time. Indian IT industry provides approximately 4.14 million and 12 million jobs indirectly (Source:

https://www.thehindubusinessline.com/news). Due to this significantly large number of human capital and high attrition rate in Indian IT industry, the proposed research has been planned to be conducted for IT managers. Another reason for choosing IT sector is that a sector specific research on workplace spirituality has not been reported in literature so far. It is expected that the findings of the proposed research will not only hold significant implications for Indian IT industry but for its global counterparts as well.

2. Review of Literature

In this section, various definitions and dimensions of workplace spirituality are discussed. It highlights various themes around which research on workplace spirituality has been conducted so far. These themes are broadly categorized as enablers of workplace spirituality and behavioral consequences of workplace spirituality.

2.1. Workplace Spirituality: Definition and Dimensions

Workplace spirituality is defined as a framework of organizational values evident in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy (Giacalone and Jurkiewicz 2003).

Literature identifies three perspectives around which workplace spirituality has been defined. These are- 1) intrinsic perspective 2) existentialist perspective and 3) religious perspective. The intrinsic perspective of spirituality emphasizes on a person's inner- life and sense of community and connectedness. Spirituality is defined as inner consciousness where spirituality emerges from within encompassing programs beliefs and values (Guillory 2000). According to Mitroff and Denton (1999), it is the basic feeling of being connected with one's complete self, others and the entire universe. This perspective highlights the sense of community and connectedness and is based on the idea that people look for connection with others through the processes of distribution of mutual responsibility and commitment because of their spiritual nature (Chawla and Guda 2013; Duchon and Plowman 2005).

The existentialist view defines spirituality as a concept of searching meaning and purpose at work (Neck and Milliman 1994; Naylor et al. 1996; Kahnweiler and Otte 1997; Burack 1999). Meaningful and purposeful work refers to the people's search for meaning in their workplace and associating their work with ultimate purpose with higher value (Ashmos and Duchon2000; Chawla and Guda 2013; Duchon and Plowman 2005). Finding meaning and purpose at work creates happiness, satisfaction and joy. Through this one can engage one's potential and connect with things that one sees as truly important in life (Ashmos and Duchon 2000; Chawla and Guda 2013; Duchon and Plowman 2005; Fry 2003).

The religious view of spirituality is restricted to a particular religion. Christians believe that spirituality is "call for work". The Hindus believe that their spirituality is in doing the work with utmost devotion. This is embodied in one of the most important tenets, "*Karmanyevadhikaarasthe*" in their religious text "The Bhagavad Gita" (Menon 1997). In the Buddhist's view, hard work and devotion are the tools used to modify an individual's life and also the institution as a whole, which ultimately results in total enrichment of life and work (Jacobson 1983**).** In the Islam's views, followers are suggested to be more dedicated, and loyal towards the organization. This dedication is said to make the employees embrace organizational transform more voluntarily than others. Islamic Work Ethic encourages cooperation and consultation. It also argues that kindness and justice should be unavoidable in the workplace (Yousef 2000). Islam strongly encourages its followers to work well, rightly and achieve this welfare (Buchari 2009).

Taoist and Confucianist perspective on workplace spirituality places importance on teamwork and togetherness (Rice 1978).

It is argued that intrinsic and existential perspectives of spirituality serve as the foundation of a cohesive definition of workplace spirituality. Indeed, a debate regarding the appropriate juxtaposition of religion and spirituality at work subsequently emerged and expanded (Phipps and Benefiel 2013). Scholars have been quick to point out that spirituality is a distinct entity from institutionalized religion (e.g. Marques et al. 2005; Karakas 2010). Religious perspective of workplace spirituality is considered as a separate line of enquiry, hence, is it is not the scope of the proposed work.

2.2. Enablers of Workplace Spirituality

Researchers have explored several organizational and individual enablers of workplace spirituality. The organization-based approach suggests that spirituality should be implemented to the organization as a whole (Mitroff and Denton 1999). The other view about the implementation, the individual-centered perspective of spirituality, acknowledges and tries to foster from an individual-centered point of view. Here, the organization would not have a strict spiritual orientation, but rather it should try to accommodate and encourage spiritual requests from its employees (Cash and Gray 2000). For almost over a past two decades, workplace spirituality researchers have continued to examine the organization-centered/individual-centered dichotomy advanced by Krishnakumar and Neck (2002). Kolodinsky and his colleagues (2008) concluded that organization-level spirituality appeared to matter more than individual-level spirituality in predicting key outcomes. More specifically, they found that organization-level spirituality was related to job involvement, organizational identification, and work reward satisfaction, while individual-level spirituality was related to intrinsic, extrinsic, and total rewards satisfaction (Kolodinsky et al. 2008). In addition, these researchers also found that spirituality at the two levels interacted to significantly impact total work rewards satisfaction. Several workplace spirituality scholars have explored specific approaches or strategies for encouraging both organization-level and individual-level spirituality (Dhiman and Marques 2011; Marques et al2014; Connell and Thaarup 2014). These researchers identify mindfulness (Petchsawang and Duchon 2009; Connell and Thaarup 2014), yoga (Pardasani et al. 2014), meditation and storytelling (Marques et al. 2014) as the enables of individual spirituality at workplace. On the other hand, Spiritual Freedom Model (J.D. Houghton et al. 2016) suggests various types of leadership approaches such as ethical leadership, spiritual leadership, shared leadership, self- leadership and empowering leadership play a critical role in encouraging workplace spirituality. In view of the extensive literature review, in the proposed work, ethical leadership and employee consciousness have been identified as the key enablers of workplace spirituality for further investigation.

2.2.1. Ethical Leadership as an Enabler of Workplace Spirituality

Ethical leadership is a linkage of ethics and leadership. Researchers suggest that the ethical code of conduct by the leader emphasizes on the issues of standards and criteria of behavior that lead to

positive health and ethical and spiritual well-being. It also provides an ethical process that reflects value congruence across the strategic, empowered team, and individual and, ultimately, corporate social responsibility (Fry 2005; Pawar 2009). Workplace spirituality can point out certain ethical issues and dilemmas for organizations (Sheep 2006) which can be solved by leaders. Ethical leaders utilize both transformational and transactional leadership approaches to influence employee's behavior by setting code of conducts, principles, rules, performance rewards, appraisals and punishments to hold employees responsible for ethical action (Treviño et al. 2003; Brown et al. 2005).

2.2.2. Employee Consciousness as an Individual Enabler of Workplace Spirituality

Consciousness is the phenomenological or subjective phenomenon experienced by an individual. It is state of awareness of being conscious. Consciousness embodies awareness and attention, alike; wherein attention intermittently pulls figures out of the ground of awareness, holding them focally for varying lengths of time (Brown and Ryan2003). Brazdau (2009) explains consciousness as the level of consciousness (or the level of being conscious) that is experienced in the morning, ½-1 hour after we are awake, after a refreshing sleep, without being exposed to any significant stimulus: coffee, TV, radio, music, talking etc. In literature, the term mindfulness and consciousness are found to be closely associated with workplace spirituality.

Petchsawang and Duchon (2009), in their attempt to develop workplace spirituality scale in the Eastern context, identified mindfulness as a state of inner consciousness to be one of the enablers of individual spirituality. They define it as a state in which one is aware of one's thoughts and actions moment by moment. It is about a person's mind being present, not wandering with past, future thoughts or distractions. Researchers also identify employee consciousness as a significant construct that affect employee behavior (Ostroff et al. 2003; Chaudhuri2010) and their job satisfaction (James and James 1989; Chaudhuri2010).

2.3. Behavioral Consequences of Workplace Spirituality

Researchers connect workplace spirituality with outcomes such as subjective well-being (Zou and Dahling 2017), organizational commitment, productivity and organizational citizenship behaviors (Fry et al. 2005; Bodia and Ali 2012; Chen and Yang 2012, Charoensukmongkol et al. 2015). Workplace spirituality facilitates handling problems of emotional labor (Gagadharan and Welbourme 2016) and

moderates the effect between work load and job satisfaction (Altaf and Awan 2011) as well as between stress and health (Kumar and Kumar 2014). Researchers have identified that spiritual practices can be defensive against burnout and mental health concerns (Ho et al. 2016). Researchers also establish that organizational spirituality is positively linked with job satisfaction, job involvement and negatively related to frustration (Kolodinsky et al. 2008). Researchers also associate workplace spirituality with the work life balance (Jena and Pradhan 2014).

The proposed research is an attempt to explore organizational citizenship behavior, emotional labor and work life balance of employees as the behavioral consequences of workplace spirituality.

2.3.1. Organizational Citizenship Behavior as a Behavioral Consequence of Workplace Spirituality

Organizational Citizenship behavior (OCB)is individual's behavior that is optional, not directly or openly acknowledged by the official reward system, and that collectively promotes the successful functioning of the organization (Organ 1997; Shanker 2014).It includes extra-role behaviors ahead of basic job responsibility, in which extra role behavior is, not described in job description. Organizational citizenship behavior describes positive and beneficial behavior of employees which they do by their own will and it turns into organization support (Srivastava and Gope 2016). Researchers have explored several individual and organizational benefits of OCB such as understanding and cooperation with co-workers, mentoring, performing better and extra tasks without delay and complaint, discipline, volunteering (Turnipseed and Rassuli2005; Srivastava and Gope 2016), punctuality, volunteering, and not wasting time (Bateman and Organ 1983; Organ 1988; Smith et al. 1983). There are several recent researches that identify significant relationship between workplace spirituality and OCB (Charoensukmongkol et al. 2015;Kazemipour and Amin 2012; Tan and Geh's 2010) with moderating role of organization commitment (Pasikhani and Kuchesfahani 2018) .OCB has also been connected with work engagement (Ahmad and Omar 2014, Kolodinsky et al. 2008), spiritual Intelligence (Anwar et al. 2015), Job satisfaction (Belwalkar and Vohra 2016), organization commitment (Khaleh and Naji 2016; Mehran 2017), and perceived organizational justice (Movassagh and Oreizi 2014) by researchers.

2.3.2. Emotional Labor as a Behavioral Consequence of Workplace Spirituality

Emotional labor is described as a process of controlling emotional during work (Hochschild 1983; Grandey 2000). Managing and creating right emotions at work is an important function while dealing with customer, supervisors, colleagues and managements. It is very demanding and effortful process to handle different workplace situations and individual differences such as trait effect, self-monitoring, and emotional intelligence to predict emotional labor (Bono and Vey 2005; Diefendorff et al. 2005; Joseph and Newman 2010). Literature suggests that spirituality buffers negative effect of emotional labor such as stress,burnout and work pressure (Byrne et al. 2011) and its impact can be seen on customer performance (Grandey 2003), turnover intentions (Chau et al. 2009), and conflict between work and family (Montgomery et al. 2006).

2.3.3. Work Life Balance as a Behavioral Consequence of Workplace Spirituality

Work-life balance refers to one's ability to balance work demands with personal and family needs (Singh and Khanna 2011).Literature suggests that workplace spirituality is necessary for balancing work and life (Cavanaugh 1999; Mitroff and Denton 1999; Ayoun et al. 2015). Researchers connect this with appropriate leadership style so that employee performance can be enhanced (Ayoun et al. 2015). In some of recent studies also, researchers have established influence of workplace spirituality on quality of life,OCB, organizational commitment (Makiah et al. 2018),work commitment (Chinomona 2017)and emotional intelligence (Dabas and Sharma 2017).

2.4. Potential Moderators of the Identified Relationships

There are a few moderators of workplace spirituality that have been discussed by researchers. Several authors have explored gender as moderator between workplace spirituality (Lazar et al 2016) and its potential benefits such as organizational citizenship behavior (Nasurdin et al. 2013), improved productivity (Vyas-Doorgapersad 2017), employee's work attitude (Kumar2016) and commitment (Indartono and Wulandari 2014). Although, results on gender are inconclusive in nature. Age and nature of job have also been considered as possible moderators of workplace spirituality and its outcomes by several authors (Singh and Mishra 2017; Marschke et al. 2009). However, for the purpose of this study, gender and work experience have been considered as the potential moderators of the relationship between workplace spirituality and its behavioral consequences. Work experience

refers to numbers of years spent in an organization. The possible connection of this variable with workplace spirituality has marginally been discussed in literature (Dehler and Welsh 2010).

2.5 Workplace Spirituality in IT industry

There are not many studies that have been conducted so far on the theme of workplace spirituality in IT industry. Only a few studies have been reported in literature in recent years. Researchers have explored the positive relationship between workplace spirituality and affective organizational commitment and job satisfaction (Pradhan et al. 2016) in IT industry. There are a few studies that investigate impact of workplace spirituality on employee's work-life balance and emotional intelligence (Dabas and Sharma 2017) and identify the role of gender as moderator on the relationship between workplace Spirituality and job satisfaction among IT Professionals in India (Sreejaand Mukherjee 2018).

3. Identified Research Gaps-

After conducting an extensive literature review on the theme, following research gaps have emerged:

1. There is a lack of empirical research on a comprehensive model of enablers and behavioral outcomes of workplace spirituality (though there are several researches that present conceptual work on the theme).
2. Empirical studies that explore possible moderators (like gender and work experience) of the relationship between enables and consequences of workplace spirituality have been marginally discussed in literature.
3. As discussed in the previous paragraph, there are no substantial sector- specific studies conducted on the theme. Only a few scholars have recently explored spirituality of IT managers (Pradhan et al. 2016, Sreeja and Mukherjee 2018).

4. Proposed Research Question-

The proposed research aims to address following research questions:

1. What are the key organizational and individual enablers of IT manager's workplace spirituality?

2. To what extent do these enablers affect certain behaviors of IT managers?

3. Does workplace spirituality mediate the relation between the enablers of IT managers' workplace spirituality and their behavior?

4. Do gender and work experience moderate the relationship between IT managers' workplace spirituality and their behavior?

5. Proposed Hypotheses-

H1: Organizational and individual enablers are positively related to behavioral consequences. More precisely,

H1a: Ethical leadership is positively related to organizational citizenship behavior.

H1b: Ethical leadership is negatively related to emotional labor.

H1c: Ethical leadership is positively related to work life balance.

H1d: Employee consciousness is positively related to organizational citizenship behavior.

H1e: Employee consciousness is negatively related to emotional labor.

H1f: Employee consciousness is positively related to work life balance.

H2: Organizational and individual enablers are positively related to workplace spirituality. More specifically,

H2a: Ethical leadership is positively related to inner life.

H2b: Ethical leadership is positively related to meaning at work.

H2c: Ethical leadership is positively related to sense of connectedness.

H2d: Employee consciousness is positively related to inner life.

H2e: Employee consciousness is positively related to meaning at work.

H2f: Employee consciousness is positively related to sense of connectedness.

H3: Workplace spirituality is positively related to behavioral consequences. More specially,

H3a: Inner life positively affects organizational citizenship behavior.

H3b: Inner life negatively affects emotional labor.

H3c: Inner life positively affects work life balance.

H3d: Meaning at work positively affects organizational citizenship behavior.

H3e: Meaning at work negatively affects emotional labor.

H3f: Meaning at work positively affects work life balance.

H3g: Sense of connectedness positively affects organizational citizenship behavior.

H3h: Sense of connectedness negatively affects emotional labor.

H3i: Sense of connectedness positively affects work life balance.

H4: Workplace spirituality mediates the relationship between enablers of workplace spirituality and behavioral consequences.

H5: Managers' gender and work experience moderate the relationship between workplace spirituality and behavioral consequences. More specifically,

H5a: Managers' gender and work experience moderate the relationship between inner life and organizational citizenship behavior.

H5b: Managers' gender and work experience moderate the relationship between inner life and emotional labor.

H5c: Managers' gender and work experience moderate the relationship between inner life and work life balance.

H5d: Managers' gender and work experience moderate the relationship between meaning at work and organizational citizenship behavior.

H5e: Managers' gender and work experience moderate the relationship between meaning at work and emotional labor.

H5f: Managers' gender and work experience moderate the relationship between meaning at work and work life balance.

H5g: Managers' gender and work experience moderate the relationship between sense of connectedness and organizational citizenship behavior.

H5h: Managers' gender and work experience moderate the relationship between sense of connectedness and emotional labor.

H5i: Managers' gender and work experience moderate the relationship between sense of connectedness and work life balance.

6. Overview of Proposed Research

6.1 Need of the Study-

The motivation for this paper comes from the Spiritual Freedom Model (Houghton et al. 2016). This comprehensive model is based on the concept of respectful pluralism (Hicks 2003). It emphasizes that organizations should allow employees to express their religious, spiritual, cultural and other commitments at work subject to the limiting norms of non-coercion, non-degradation and non-establishment and in consideration of the reasonable instrumental demands of the 'for profit enterprise' Houghton et al. (2016) have added leadership as a critical dimension for encouraging spirituality at workplace discussed in the model. There has been a substantial body of research examining leadership and spirituality (Sander et al. 2005, McKee et al. 2011). There is a need to validate a comprehensive model that incorporates the specific role of ethical leadership for fostering workplace spirituality and its direct impact on behavioral outcomes of employees. This is currently missing from the literature. Employee consciousness is one such dimension which is gaining scholarly attention. Although, work conducted on employee consciousness as an enabler of workplace spirituality is not substantial. Furthermore, emotional labor is an intriguing yet underexplored potential outcome of workplace spirituality. Researchers have advanced a number of research questions related to the role of spirituality and religion in shaping expectations for emotional displays towards others and to buffer the possible negative effects of emotional labor on employees (Byrne et al. 2011). Little, if any, research has been conducted so far to examine the propositions connecting emotional labor and workplace spirituality. Therefore, the proposed research will be conducted to explore the identified variables of workplace spirituality which are significant yet marginally discussed in literature.

6.2. Objectives of the Study-

1. To examine the role of ethical leadership as organizational variable and employee consciousness as an individual variable on workplace spirituality of IT managers.

2. To investigate the impact of ethical leadership and employee consciousness on potential behavioral outcomes of workplace spirituality (like organizational citizenship behavior, emotional labor and work life balance) of IT managers.

3. To investigate the impact of selected moderators (gender and work experience) on proposed relationships.

6.3. Conceptual Framework-

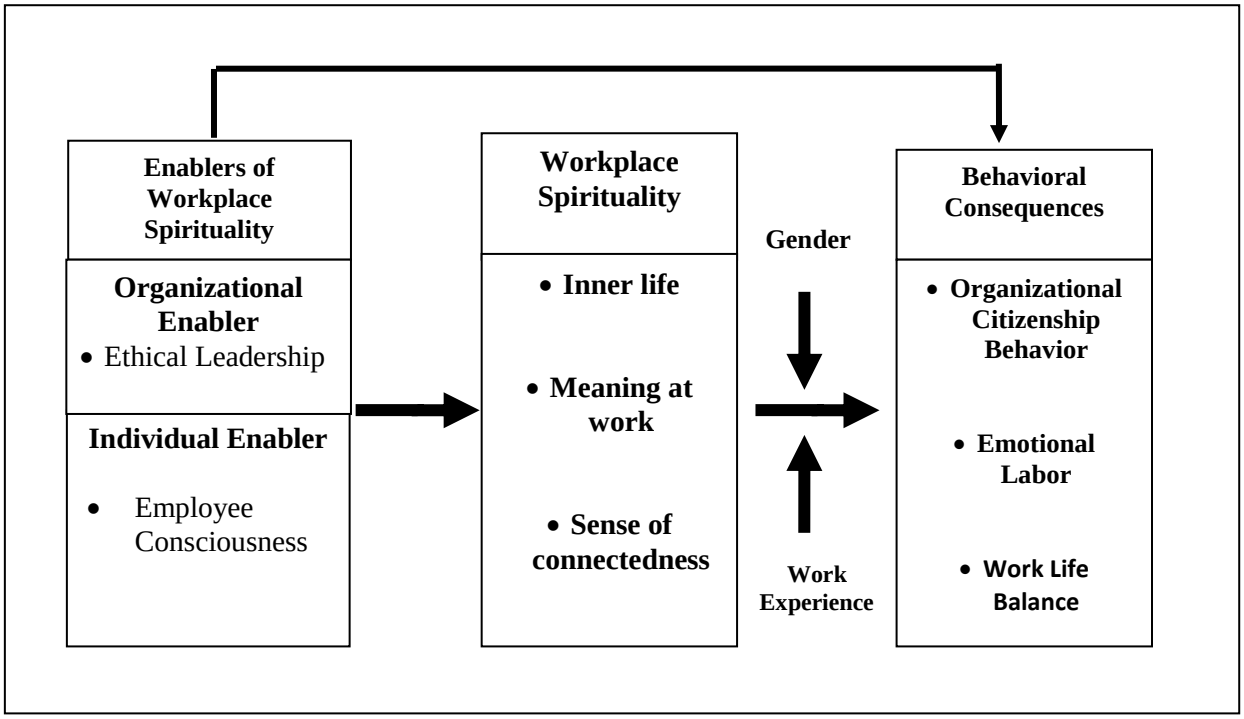

Figure 1: Conceptual Framework of the Study

(Source: Compiled by the researcher)

6.4. Definition of the Key Terms-

Ethical Leadership- Ethical leadership is defined as the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making (Brown et al. 2005).

Employee Consciousness – Employee Consciousness is defined as employee cognition or perception of the organizational environment of the company's policies and practices (Burke et al. 1992)

Workplace Spirituality –Workplace spirituality is defined as a framework of organizational values that is evidenced in the culture that promotes employees experience of transcendence through work processes facilitating their sense of being connected to others in a way that provides feelings of completeness and joy (Giacalone and Jurkiewicz 2003).

Organization Citizenship Behavior- OCB is defined as an individual's behavior in the workplace that is discretionary and not directly or explicitly recognized by the formal reward system and that in the aggregate promotes the effective functioning of the organization (Organ 1988).

Emotional Labor-It is defined as the management of feeling to create a publicly observable facial and bodily display (Hochschild 1983).

Work Life Balance- Work–life balance is defined as an achieving satisfying experiences in all life domains and to do so requires personal resources such as energy, time, and commitment to be well distributed across domains (Kirchmeyer 2000).

7. Research Methodology

7.1. Scope of the Study-

The purpose of this research is to find the validity of the proposed model. The model investigates the effects of antecedents on workplace spirituality outcomes in Indian IT sector.

7.2. Instruments/ Techniques to be used-

The proposed study will based on multi-methods, questionnaire based and structured interviews to obtain qualitative and quantitative measure. To obtain quantitative information questionnaire survey will be used with appropriately developed scales. The researcher will develop inventories for the unexplored variables. And for qualitative information, respondents can be asked to open ended questions to obtain. Some sample questions can be as follow -

1) Do they consider themselves spiritual at work? If yes, does their organization help them to be spiritual at work or help in experiencing spirituality at work or are there any individual enablers that help in experiencing spirituality at work.

2) What do they understand about spirituality at work? Or how do they demonstrate workplace spirituality?

3) If they experience spirituality at work, what benefits or potential behavior they get from workplace spirituality.

4) How workplace spirituality help an organization or an individual to achieve personal and professional goals?

7.3. Statistical Measurements-

Relevant statistical measurements like ANOVA, Correlation and Regression Analysis etc. will be used.

7.4 Sampling

7.4.1. Sample composition-

Managers working in leading IT companies will be contacted to data collection through structured questionnaire (for quantitative analysis) and in-depth interview (for quantitative analysis).

Suitable representatives from companies will be taken on the basis of their gender and numbers of years spent in the organization so that the strength of moderating relationships can be observed.

Sample will be drawn from Pan India basis since IT sector managers are spread all across the country.

7.4.2. Sampling Techniques-

Non- probability judgmental sampling will be used for the purpose of the study.

7.4.3 Sample Size-

In the proposed multivariate research (including multiple regressions analysis), literature does not suggest any standard acceptable procedure for sample size determination. In most of the procedures, number of variables is not taken into consideration. Even the consideration of effect size and statistical power do not solve the problem of estimating error free sample size determination. There are several rules of thumb that indicate estimation of sample size for multivariate research. One such rule of thumb is that the sample size should be several times (preferably 5-10 times or more) as large as the number of variables in the study. Another rule of thumb indicates a sample size of 50+ 8K, where K is the number of predictors. Some researchers believe that it is desirable to have at least 10 respondents for each item being tested in a factor analysis, further, up to 300 responses is not unusual for Likert scale development according to other researchers.

Considering above points, the present researcher proposes **280** as the sample size of the proposed study for quantitative analysis. It is consistent with rules of thumb mentioned above. Several researchers have used similar number of respondents for studies conducted in the similar context. The proposed sample size will be substantial enough not only to give suitably a low standard error but also to avoid any non-sampling error (that increases with sample size).Further to this, for qualitative

analysis, **10** in-depth interviews will be conducted. This will help to substantiate the results obtained through quantitative analysis.

7.4.4 Significance (Implications) of the Proposed Study-

Contribution to Literature

The proposed research incorporates ethical leadership and employee consciousness as primary means of encouraging spirituality. These two constructs have not been adequately investigated through empirical research. Further to this, examining workplace spirituality as a possible mediator of relationship between ethical leadership and employee consciousness and behavioral outcomes like OCB, emotional labor and work life balance has not been examined before. These variables have been investigated on a stand- alone basis, but empirical validation of a comprehensive model of workplace spirituality will be a contribution to existing spiritual theory of management.

Implications for Managers

This research work implies for developing, expanding and allowing more spiritual diversity and freedom in the workplace. Findings of the proposed research will hold strong managerial implications for hiring and employee maintenance and development policies in the organization.

Implications for Policy Makers

Health and wellness have become mainstream agenda for Government of India today. Wellness refers to complete well being of body, mind and spirit. Government is effectively implementing several initiatives like *Ayushmaan Bharat,* Fit India Movement, and International Yoga Day celebration with lots of rigor. The finding of the proposed research will hold relevance for Government of India's commitment for ensuring healthy lives and promoting well-being for all at all ages (one of the Sustainable Development Goals) encompassing physical, mental and spiritual health of working population in the country.

8. Proposed chapters-

This thesis will contain the following chapters:

Chapter 1 – Introduction

Chapter 2 – Review of Literature

Chapter 3 – Conceptual Framework, Research Design and Methodology

Chapter 4 –Data Collection and Analysis

Chapter 5 – Results and Interpretations

Chapter 6 – Conclusions, Managerial Implications and Direction for Future Research

Chapter 7 - Bibliography and References

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